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Christian Reflector.

For the Christian Reflector.

The wicked not annihilated.

The wicked are in existence; and, hence, nothing but annihilation can prevent their immortality. But why may we not suppose they will not be annihilated? Because,

1. It would be a perfect anomaly. The world has stood near six thousand years, and has not, to our knowledge, furnished one example of annihilation, either in matter or in mind. This fact, to say the least, forms a very strong probable argument against the annihilation of the bodies and the souls of the wicked.

2. Annihilation is not a punishment equal to the demerit of sin; and hence cannot be what God has threatened against it. Sin is a crime of infinite demerit and hence deserves a punishment of infinite severity. But annihilation is no punishment at all. It is the work of a second, yea of no time; for there can be no space between existence and non-existence. It may be preceded by some pain, or it may not; but as soon as it takes place all pain, either mental or physical, is at an end. It is the termination of punishment rather than punishment itself. But if the punishment of the wicked should ever cease it would not be equal to the demerit of sin.

'But,' says an objector 'annihilation is awful; it fills the mind with horror.' Suppose it does. As soon as it takes place, there is an end to all horror. This terror too is momentary and cannot be a punishment equal to the number and turpitude of our crimes. But can the fear of coming short of something to which we have no claim be properly called a punishment? Does the benevolent man who refuses a charity to a rich mendicant inflict a punishment upon him adequate to his crime, however much his heart may be filled with horror at the idea of being seen empty away? Not in the least. Nor does a good God inflict any punishment upon his rebellious subject by refusing him favors however much desired, either in this world or in the world to come. A coming short of immortality may be called a great failure, but it can not be called a punishment. Hence we say annihilation cannot be any punishment for sin.

3. Torment, not annihilation, is the punishment God has threatened the wicked. 'In hell the rich man lifted up his eyes being in torments,' and desired to have Lazarus sent to warn his 'five brethren lest they also come to this place of torment.' The wicked are represented as weeping wailing and gnashing their teeth for pain. How could this be the case if they were annihilated? They are said in Rev. 14: 10, 11, to have no rest day nor night, but to be tormented with fire and brimstone. And the smoke of their torment ascendeth up forever and ever. If they were annihilated the smoke of their torment would cease to ascend, and so far as suffering is concerned would be at rest.

Again the punishment of the wicked is said to be the same as that of devils. 'These shall go away into everlasting punishment prepared for the devil and his angels.' The punishment of devils is torment not annihilation. Said one of the devils to Christ, 'why art thou come here to torment us before the time?' thus confessing that torment was to be their punishment when their time should come. 'And the devil that deceived them was cast into the lake of fire and brimstone where the beast and the false prophet are and shall be tormented day and night forever and ever.'

4. The punishment of the wicked is everlasting. But if annihilation were the punishment it would be at an end in a moment, in the twinkling of an eye. But instead of this instantaneous termination of future punishment the Bible represents it as everlasting, eternal, day and night, forever and ever, 'where their worm dieth not and the fire is not quenched.' If such words and phrases do not denote the eternity of future punishment, there are no words in the English language that can express that idea. And can it be possible that the sacred writers should employ terms which express the longest possible duration to denote something which takes place in the shortest conceivable time? Would they not in such a case be guilty of misleading, of deceiving?

5. The terms which annihilationists bring to support their sentiments do not teach it. These terms are 'death,' 'destruction,' 'destroyed,' 'perish,' 'consumed' &c. Let us examine these terms.

'Death.' 'The wages of sin is death.' Does death mean annihilation? Is this the meaning of natural death? When a man dies is any part of him annihilated? Is his body annihilated? No; 'the dust has returned to the earth as it was.' Is the spirit annihilated? No; 'that has returned to God who gave it.' Where then is the annihilation? There is none. There is a change in the mode or state of existence, but there is no annihilation. Does the death of the soul, or the second death mean annihilation? 'Death and hell were cast into the lake of fire which is the second death.' But will they not be annihilated in this lake of fire? Nay; for the prophet represents them to be dwelling with everlasting burning. To dwell in a place implies continued existence.

'Destruction' 'destroyed.' The wicked are said to be 'punished with everlasting destruction from the presence of the Lord and the glory of his power.' 'Fear not them that kill the body but are not able to kill the soul, but fear him who is able to destroy both soul and body in hell.' Now how could that destruction which comes from the presence of the Lord and the glory of his power be called everlasting, if it does not last a second? How could the wicked be said to be destroyed in hell, if that destruction be annihilation? In that case they would be destroyed out of hell and out of existence.

'Perish.' 'Except ye repent ye shall all likewise perish.' Now if to perish invariably means to annihilate it will prove the annihilation of the righteous as well as the wicked. 'The righteous perish and many layeth it to heart.' But Christ says his 'sheep shall never perish.' The word perish is frequently used in the Bible and generally to express the death of the body. And when applied to the soul it does not mean anything different from the 'second death.'

'Consume,' is another word supposed by some to teach annihilation. Of the wicked David says 'They are utterly consumed with terrors.' Does he mean they are annihilated? Let us take a strong passage. Psa. 59: 13. 'Consume them in wrath, consume them that they may not be.' Surely if the term consume ever means to annihilate it must here. But if we read the next verse we shall see that there is something left of them still. 'But at evening let them return let them make a noise at a dog let them go round about the city. Let them wander up and down and grieve if they be not satisfied.' the term to consume cannot mean more when applied to the punishment of the wicked than it means when used in an ordinary sense.

And when we say that the building is consumed do we mean that the matter which formed the building is annihilated? Not at all. The form of the matter is changed but there is no annihilation. The fluid portions have passed off in the form of smoke and vapor; and the solid portions remain in the form of ashes. So with the wicked. They will soon experience great changes. They will exchange earth for hell; their body for a spirit; joy for sorrow; laughter for mourning; mirth for wailing; hope for despair; the society of Christians for that of devils; the glorious sound of the gospel, for the cursings, the wailings of the lost in hell. Should these lines meet the eye of one who has no well-grounded hope in Jesus, be entreated to stop and ponder well this subject and then act the part of a wise man.

North Leverett, Dec. 4, 1844.

A Tempest in the Soul hinders Prayer.

The following beautiful simile, taken from a sermon of Jeremy Taylor, has been admired for more than a hundred and fifty years, and will continue to be admired as long as for fine writing prevails.

'Prayer is the peace of our spirit, the stillness of our thoughts, the evenness of recollection, the seat of meditation, the rest of our care, and the calm of our tempest. He who prays to God with an angry or troubled spirit, is like the man who retires into the midst of a battle for meditation, or sets up his closet in the out quarters of an army. Anger is a perfect alienation of the mind from prayer; it is directly opposed to that disposition which presents our prayers in a right line to God. For so I seen a lark, rising from its bed of grass, and soaring upwards, singing as it rises, and hoping to get to heaven, and climbing above the clouds; but the poor bird was driven back by the loud sighing of an eastern wind, and his motion made irregular and inconstant, descending more at every breath of the tempest than it could recover by the vibration and frequent weighing of its wings, till the little creature was found to sit down pant, and stay till the storm was over, and then it made a prosperous flight, and did rise and sing as though it had learned music and motion from an angel as he passed through the air about his ministries here below. So it is when a storm rises in the spirit, and overrules the good man; his prayer is broken, and his thoughts troubled; his words go upward, towards a cloud, and his thoughts call them back again, and make them without intention. The good man

sighs for his infirmity, but he must be content to lose the prayer, and he must recover it when his anger is removed; and his spirit is becalmed and made even as the brow of Jesus, and smooth like the heart of God; then it ascends and dwells with God, until it returns laden with the blessing and dew of heaven.'

Mr. Brooks—his Farewell Sermon.

MESSRS. EDITORS.—The following is an abstract of a sermon, nearly two hundred years old. The author was one of the many clergymen who were deprived of their charge on the restoration of Charles II. It may interest your readers as a specimen of the sermonizing of that day, and some of its precepts may not altered from the original.

'All that I shall do, shall be to answer two or three queries, and then I shall leave a few legacies with you that may speak when I am not advantaged to speak to you.'

The first Query is this:—What should be the reason that men make such opposition to the Gospel, against the plain, powerful, conscientious preaching of it?

1. Men's hatred and opposition arise against the Gospel because it doth discover their hidden works of darkness.

2. Ground is this, because sinners under the Gospel cannot sin at so cheap a rate as otherwise they might do.

3. Because the Gospel puts persons upon very hard service, upon very difficult work; (pulling out a right eye—cutting off a right hand—offering up an Isaac—throwing overboard a Jonas, &c. &c.) This is a hard Gospel indeed, and at this their blood riseth.

4. Because of the diffusing and distinguishing work that the Gospel makes among the sons of men; it softens one and hardens another that sits next to him; enlightens one and strikes the other blind—it wins one and enrageth another.

Lastly, it is from Satan. Satan knows that the very tendency of the Gospel is to shake his kingdom about his ears.

Query 2: When the Gospel goes from a people, what goes?

1. When the Gospel goes, Peace, Plenty, and Trading goes.

2. Safety and security goes, when the Gospel goes.

3. When the Gospel goes, civil liberty goes.

4. When the Gospel goes, the honor and glory, splendor and beauty of a nation goes.

5. When the Gospel goes, all soul-happiness goes.

6. When the Gospel goes, the special presence of God goes.

This leads me by the hand to the

3d Query, and that is this: Whether God will remove the Gospel from England, or not? It is the fear of many, but I humbly suppose, no! And if you please I will offer a few things that signify something to my own satisfaction, and it may be so to you.

1. The rooting that it hath got in the hearts of sinners and saints—so deep that it shall not be in the power of Hell to raise it.

2. The glorious anointings which are to be found upon many thousands of God's servants in this nation, to preach the everlasting Gospel, and who would be glad to preach upon the hardest terms. Certainly God hath not laid in this treasure that he should be turned into a vast confusion, but that it should serve to the end for which he laid it in.

3. The ineffectualness of all former attempts and designs to destroy the Gospel.

4. All designs and attempts to extinguish the everlasting Gospel have turned to the advancement, flourishing and spreading of the Gospel.

5. God never takes away the Gospel from a people, till the body of that people have thrust the everlasting Gospel from them.

6. The spreading of the everlasting Gospel is the special means appointed by God for the destruction of antichrist.

7. Are there not multitudes of the children of believers that fall under many promises? and will not God make good his engagements to them?

8. The strange and wonderful affections and tenderness that God had

wrought in his children to the Gospel.

9. There are many young tender plants and buds of grace; such in whom the Spirit of God hath stirred a hungering, thirsting and longing after the great concerns of eternity.

When it is nearest day, it is darkest. There may be an hour of darkness upon the Gospel as to its liberty, purity, and glory; and yet there may be a sun-shining day ready to tread on the heels of it.

So much for the resolution of those Queries. I shall proceed as I said, and leave some Legacies with you, which may be added to the finger of the Spirit be made advantageous to you when we are not advantageously to speak unto you.

Leg. 1. Secure your interest in Christ. This is not an age, an hour for a man to be between fears and hopes, between doubt and believing. Take not up in a name to live when you are dead God-worship and Christ-worship. Take not up in an outward form and outward privileges.

Leg. 2. Make Christ and Scripture the only foundation for your soul and faith to build on; since it is a very dangerous thing, as much as your soul and eternity, is worth for you to build on any thing besides Jesus Christ.

Leg. 3. In all places and company, be sure to carry your soul-preservers with you, i.e. a holy one and wisdom; else you will be in danger of being infected with the ill customs and vanities of the times in which you live; and that is the third.

Leg. 4 I would leave with you this: Look that all within you rises higher and higher by oppositions, threatenings and sufferings.

Leg. 5. Take more pains and make more conscience of keeping yourself from sin than suffering—from the evil of sin than the evil of punishment.

Leg. 6. I would leave with you this: Be always doing or receiving good. O that our lips might be honey-combs that we might scatter knowledge.

Leg. 7. Set the highest examples and patterns before your face of grace and godliness for your imitation. There is a disadvantage that redounds to christians by looking more backwards than forwards. Men look on when they excel, not on those we fall short of.

Leg. 8. Hold fast your integrity, and rather let all go than let go that go; yes, let all ordinances themselves go when they cannot be held with the hand of integrity. Integrity maintains somewhat of their higher life. It reaches mankind somewhat of their divine nature.

Leg. 9. Let not today pass over your head without calling the whole man to an exact account. Well, where have you been acting to day? Hands, what have you done for God to day? Tongue, what have you spoke for God to day?

Leg. 10. Labor mightily for a healing spirit. Discord and division become no christian. For wolves to worry the lambs is no wonder; but for one lamb to worry another, this is unnatural and monstrous. God hath made his wrath to smock against us for the divisions and heart-burnings that have been amongst us. This is the tenth legacy.

Leg. 11. Be most in the spiritual exercises of religion. There are external exercises, as hearing, preaching, praying and conference; and these are the more spiritual exercises of religion. Exercises of Grace, Meditation, Self-trying, Self-trial, and Examination.

Leg. 12. Take no trusts upon trust, but all upon trust. Bring them to the balance of the sanctuary. If they

Gentlemen, none of you have as much cause to complain as I have. I go to the expense of buying presses, types, and paper; I hire workmen who must be paid by the week; I send out a weekly sheet of religious news, and yet some of my subscribers have never made it a *matter of conscience* to pay me a cent for the last three years. And when I send them a bill, they threaten to cease their patronage if I don't demand it. At this, most of those present agreed that it was very true that many had very little conscience in paying for a newspaper. Perhaps they felt guilty themselves.

CHRISTIAN REFLECTOR.

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TO THE REV. RICHARD FULLER, D. D.

LETTER VI.

MY DEAR BROTHER.—In my last letter I endeavored to illustrate the manner in which I suppose the New Testament to have prohibited the existence of Domestic Slavery. It is not by any precept forbidding it, but by the inculcation of such truths respecting the character, the value, and the responsibility, of man, and his relation to his fellow man and to his maker, as are utterly inconsistent with the institution. The next question which naturally occurs is, why was this mode of expressing the divine will adopted? This inquiry I propose to consider in the present letter. I fear that this correspondence is becoming wearisome by its length, and shall therefore, in the remarks that follow, study the utmost brevity.

You will perceive at once, that I am by no means obliged to reply to this inquiry. If such is proved to have been the method chosen by Omnipotent Wisdom, we all concede that it must have been chosen for the best possible reason. The fact is all that we need be anxious to discover. Nevertheless, if we are able to show probable reasons for the course adopted by inspiration, it may anticipate various objections that might otherwise suggest themselves.

I remain then in the first place, this mode of teaching is, in all respects, conformable to that universally adopted by the Saviour and his apostles. In the words of Archbishop Whately: "it was not part of the scheme of the gospel revelation to lay down any thing approaching to a complete system of moral precepts—to enumerate every thing that is enjoined or forbidden by our religion, nor again to give a detailed general description of Christian duty—or to delineate after the manner of systematic ethical writers each separate habit of virtue or vice." New and higher motives were implanted, a more exalted and perfect example was proposed for imitation, a loftier standard of morality was established, rewards more glorious and punishments more appalling were held out, and supernatural aid was bestowed, and the Christian with these incentives and advantages is left to apply for himself in each case, the principles of the Gospel. He is left to act at his own discretion, according to the dictates of his conscience; to cultivate Christian dispositions, and thus become a law unto himself! Nay, still further, care was taken in the revelation of the New Testament to guard the disciple of Christ against exacting a system of precise moral enactments. For this reason the precepts which are given are sometimes contradictory, as when we are commanded to "let our light shine before men" and also "not to let our left hand know what our right doeth." Sometimes the literal precept was extravagant and irrational, as when we are commanded "to pluck out a right eye" or "cut off a right hand." Sometimes the precept was itself insignificant, as when we are told "to wash each other's feet." In all these and similar cases, it is plain that we are taught to disregard the precept itself; and looking beyond it, to adopt as the rule of our universal conduct the principle which it is evidently intended to inculcate. If any one has any doubts on the mode of New Testament instruction in this respect, I beg him to read the essay, to which I have referred.

I think it must appear obvious to every reflecting mind that this is the only method in which a universal revelation, which should possess any moral stringency, could have been given, for all coming time. A simple precept, or prohibition, is of all things the easiest to be evaded. Lord Eldon, used to say that "no man in England could construct an act of Parliament through which he could not drive a coach and four." We find this to have been illustrated by the case of the Jews in the time of our Saviour. The Pharisees, who prided themselves on their strict obedience to the letter, violated the spirit of every precept of the Mosaic code. Besides, suppose the New Testament had been intended to give us a system of precepts, there were but two courses which could have been adopted. The first would have been to forbid merely every wrong practice of *that particular time*, the second to go forward into futurity and forbid every wrong practice that could ever afterwards arise. If the first mode had been adopted every wrong practice that might in after ages arise would have been unprovided for and of course unforbidden. If the second had been adopted the New Testament would have been a library, more voluminous than the laws of the realm of Great Britain. Both of these courses would have been manifestly absurd. The only remaining scheme that could be devised is, to present the great principles of moral duty, to reveal the great moral facts on which all duty must rest, the unchangeable relations in which moral creatures stand to each other, and to God, and without any precept in each particular case to leave the course of conduct to be determined by the conscience of every individual acting in the presence of the all-seeing Deity. To illustrate the practical difference of these modes of teaching, I ask is there any danger that either you or I acting in the spirit of the principle which teaches us that *salve thy neighbor as thyself*, would violate any law of the United States? We have lived many years without even knowing what these laws are, and yet have never violated one of them. But yet the precepts which are intended to guard against such a violation are the study of a lifetime; and the number of them is annually increasing and must increase in order to render our rights in any manner secure.

Now such being the mode in which it was necessary to make known to men the moral laws of the New Testament, it is plain that to this mode the instruction in respect to slavery must be subjected. If this form of wrong had been singled out from all the others, and had

alone been treated preceptively, this whole system would have been vitiated. We should have been authorized to inquire why were not similar precepts in other cases delivered; and if they were not delivered, we should have been at liberty to conclude that they were intentionally omitted and that the acts which they would have forbidden were innocent. I cannot but consider this as a sufficient reason why no precept should be given on the subject of slavery, and why, like almost every other, certainly like every other social wrong, it should be left to the results of the inculcation of a moral principle.

There seem to me other reasons why this mode of instruction should be adopted in this particular instance.

1. The reason of the duty to abolish slavery is found in the moral relations and responsibilities of a human being. But these moral relations and responsibilities were at this time wholly unknown. This I have attempted to illustrate in my last letter. It was certainly reasonable to postpone the inculcation of the duty until the truths were promulgated on which this duty was founded. The fundamental truth of the declaration of independence had, during the previous struggles of our colonial history, become fully known and universally acknowledged.

On the ground of these, our Fathers declared our connection with the mother country severed. But of what use would have been such a declaration if these principles had never been either promulgated or understood. Every one sees that such an act would have been inoperative and absurd.

2. Again, slavery, at the time of our Saviour, was a social evil. It was established by law. The whole community enforced these laws on every individual. The master could only manumit such a portion of his slaves as the law permitted. He could go to no other country and then set them free, for the whole civilized world was under the same dominion. If he set them free contrary to law, they were liable to be reduced again to a worse bondage than that from which he had delivered them. Hence it was manifest that the system could only be abolished by a change in the public mind, by inculcating those principles which would show the whole community that it was wrong, and induce them, from a general conviction of its moral evil, to abandon it.

Before leaving this part of the subject, it may be well to consider very briefly in what manner the principles which we have been discussing, bear upon the question of slavery in our Southern States.

In the first place, if slavery be inconsistent with the principles of the gospel, it is wrong, and God requires us to abandon it. And besides, God does not require us to abandon it, simply because we are Christians, but because we are men, his creatures, and because it is at variance with the moral law under which we are created. If it be asked when, I ask again, when is it our duty to obey God? Is it not our duty always and everywhere, *semper ubique*, as soon as we hear his commandments. A reason that would be sufficient for delaying to obey God for a moment, would be a sufficient reason for disobeying him forever. If the physical act to which his commandment tends, be in any respects out of our power, we are to act honestly and in his fear, from the principle of obedience, and remove, as far as possible, every obstacle that exists to the perfect obedience of the commandment.

2. What are we to learn from the manner in which the gospel adopted to accomplish the abolition of slavery? I answer, we are at liberty to use the same manner, in just so far as our circumstances and those of the early Christians correspond.

The reason for the gradual abolition of slavery under the gospel, was that all parties were ignorant of the principles on which the rights and duties, and responsibilities of men were founded. The world then knew of nothing better than polytheism, and all the absurdities of heathen mythology. It was necessary that this darkness should be dispelled, before the moral light could shine upon slavery, or upon almost any other wrong. Slavery was then universal, and there existed small opportunity to know its moral evil in the sight of God. The case with us is different. We have from our earliest youth been instructed in the gospel of our salvation. The fundamental principles on which our duty rests, are as familiar to us as household words, we have only to apply them to our particular case, and the will of God in respect to us cannot be mistaken. Nay, we, in our declaration of independence, have already acknowledged the very principles now in question.

We have been slavey abolished all around us. There is therefore no need for delay for the purpose of inculcating on us the principles on which duty rests.

Again slavery was then, and it is now, a social evil. It is established and maintained by the power of society, and it can be abolished only by legislation. The case was the same in the early ages of Christianity. There is however, this one remarkable difference. Then the laws were nothing but the published will of a despot. The subject had no power to make or unmake them. It is by no means the same with us. We make our own laws. Every citizen who exercises the right of suffrage is himself responsible for every law that is made, unless he has put forth his full constitutional power to prevent it. Hence a grave responsibility rests upon every Christian citizen in respect to the laws by which he is governed. If he favors or if he does not remit laws at variance with the gospel which he professes, he is responsible to God for all the wrong which these laws create.

In a word I believe that slavery is forbidden in the Scriptures just as almost every other sin is forbidden; that is, by the inculcation of moral principles which are utterly at variance with it. Is not this the almost universal method of the New Testament teaching. Do you not, my brother, so interpret it? When you attempt to teach men that they are sinners against God, do you enumerate the precepts which they have broken, or do you set before them the character of God and the universal relations to him? If their conduct has been at variance with all these relations, does not their own conscience pronounce them guilty? The case is, as I esteem it, similar here. God has thus taught us that slavery is wrong, a violation of his most holy law. And if so it is our duty at once to abandon it.

The manner in which this is to be done may, I apprehend, vary with our circumstances. Such, I think, we may believe to be the teaching by example of the New Testament. A precept could not have done this, for in the changing condition of human society, the means would have easily been devised for eluding it. By teaching truths, the very truths in which Christianity consisted, utterly and absolutely opposed to slavery, truths founded in the essential moral relations of creatures to their creator, it rendered it certain that when Christianity was understood and obeyed, this institution could not exist. Thus the principles of the gospel have once abolished slavery from the face of the earth. They have almost done it for the second time. May we not hope that

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he, in that way, fulfilled his promise exactly as he understood it; we, therefore, do not feel competent to decide what might have been his understanding in the case, and would not think ourselves justifiable in deciding that he was guilty of a breach of trust.

Resolved., 3. In relation to his manner of speaking of his brethren, we accept as satisfactory his own explicit declaration, which is as follows:

"I am willing publicly to declare, that although I might suspect, or become convinced, that brethren in the fellowship of evangelical churches were opposing themselves to evangelism, and were actually impeaching my motives, and vilifying my character, yet not even then, as I at present understand the gospel and my own duty, would I feel myself at liberty to name brethren so doing, and hold them up to ridicule and reproach, or to treat them otherwise than with accordance with the plain precepts of our Saviour, as recorded in Matt. 5: 23-24, and Matt. 18: 15, 16, 17, which I cheerfully accept as paramount rules, and universally applicable in the treatment of offenders and offending brethren. I, moreover, sincerely regret any evil consequences which may have resulted from my harking, on any former occasion, averted from the rules above mentioned, in speaking of my brethren."

In view of the facts of the case, as now understood in this church, it is due to Eld. Knapp to say, that he ought not to be blamed on account of anything in his manner of obtaining a commendatory letter granted to him in the autumn of 1842.

Finally, in view of the whole matter, this church is prepared to state its opinion: That there is, in the case as it now stands, nothing which ought to intercept Eld. Knapp's connection with the church, or interfere with his labors as a gospel minister.

By order and in behalf of the church,

D. A. PIERCE, Moderator,

S. W. TAYLOR, Church Clerk.

Hamilton, Dec. 8, 1844.

TO ALL WHOM IT MAY CONCERN.

This is to certify that Br. Jacob Knapp is a member of the First Baptist Church in Hamilton, in good standing; that he is in its full fellowship as a minister of Jesus Christ, and that this church devoutly supplicates the blessing of Heaven on his arduous labors in the gospel.

By order, and in behalf of the church,

D. A. PIERCE, Moderator.

S. W. TAYLOR, Church Clerk.

PEACE CONVENTION IN WORCESTER.

The first of a series of Peace Conventions, to be held in several towns in the country, commenced its sessions on the 11th inst. at Brinley Hall, in Worcester. Samuel E. Coues, Esq., Pres. Am. Peac Society, J. P. Blanchard, Agent; Prof. Amasa Walker, of North Brookfield, Rev. Joshua Bates, Dudley, Rev. Mr. Peck, Grafton, took part in the discussion.

The Convention was organized by the choice of Rev. Dr. Bates, as President, and J. P. Blanchard, and Elihu Burritt as Secretaries. The following resolution was presented by Mr. Coues:

"Resolved, That all war is inconsistent with the spirit of the Gospel."

This resolution of Mr. Coues introduced and supported with a vigorous and glowing speech. He took, and ably defended, the ground, that war can never cease, while the Christian world admits it to be justified by the principles of the Gospel, in *extreme cases*. All the blood that has been shed since the Christian era, has been poured out like water in defensive wars. There never have been any offensive wars in Christendom. The crusades, and all the bloody campaigns of Napoleon, were *defensive wars*. All of them were *extreme cases*; and in war extremes are exceedingly prone to meet. Between the attitudes of defense and aggression, there is no dividing line. If we may fight in defense of our own lives, we may and must fight in defense of others, we may fight in defense of our property; if in defense of our property, then we may fight in defense of political rights; if in defense of rights, then we may fight in promotion of our interests; next, in promotion of our glory and our crimes. The gradations by which we reach this condition are easy and inevitable.

Mr. Coues demonstrated, in a lucid manner, that the Christian religion could never subdue the world while divested of the full power of its pacific principles, and coerced into any concession.

Mr. Coues was followed by Mr. Blanchard, a long-tried and active friend of peace. He detailed, at some length, the various arguments which had convinced his own mind of the truth of the resolution on the table, *that all war is inconsistent with the spirit of the gospel*; and which had induced him to devote himself to the great work of disseminating the pacific sentiments among Christians. The devotion he exhibited to the cause, his well-known character, deeply imbedded with Christian love, rendered his deeply interesting to the Convention.

The meeting was farther addressed by Rev. Mr. Grafton, Rev. Mr. Allen, of Northboro', Amasa Walker, of Brookfield, and Rev. A. Hill, of Worcester. They all spoke well, and the remarks of Mr. Hill, according to Mr. Burritt, of the Christian Citizen, were like "apple of gold in pictures of silver," cheering to the hopes of those friends of the cause who had volunteered, at their own expense, to present their claims to the Christian public in a series of Conventions.

Mr. Coues succeeded Mr. Foster. He remarked that the gospel contained the true conservative principle, the prohibition of all wars. It is by the diffusion of this principle among professed Christians, that we are answerable for almost every member of Congress. They unanimously conceded that a proposition coming from the United States to the Christian nations of the world, to adopt some substitute for war, which should forever relieve them from the crushing burden of martial preparations, would be received and accepted most cordially by the European powers. If such a Congress of nations shall ever be effected, America will have to move first. She must become the grand pacifier of the world; and all the successive generations of mankind will rise up and call her blessed.

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